M-395
Tuesday January 8, 1963
Played on Thursday Feb. 21, 1963

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It is still the beginning of the year, so we still are entitled to make a few remarks about what we ought to do, what we ought to strive for and how we could, perhaps, make this year more useful than last year. And it is rather difficult to know where to start because I do not want to say too much. At the same time, I want to say something quite fundamental. It has to do with a group. That is, we are members of a group. I hope it is a group in reality. We get together of course. We are grouped together. But it does not mean, as yet, that it is a group. And, particularly for Tuesday, it is very necessary to realize that, that we, to some extent, belong together, and tht we have to consider each other regarding an aim which is an aim for all of us and which has nothing to do with any one in particular than only that we strive towards it. It is an aim which is, at the present time, not reached by any one. So, on that basis, we are all equal. One of the first things that you must realize when you are a group is that you are not ashamed of being here. The secretary has already a hard task of keeping track of you, particularly when there are many. Will you please help her to show yourself, yo xit tell her you are there so that her list becomes accurate. I use the list for certain purposes and I must be absolutely sure that I know who comes and who does not. It is not that I want to check up on you because that is already understood as far as Tuesday is concerned, that you have a certain obligation and, at the same time, a privilege. So, I would like you to record yourself via Alice on the list. Also, be open about paying or not paying. Try not to avoid paying byt be open that you cannot pay. Whatever

you do with that for yourself and for your consceince, it is another question. Some day we will talk about that, I do not want to talk about it now.

You have an obligation regarding work. You have an obligation in coming here. You have an obligation in being exposed to ideas. The ideas are not mine. They have nothing toddo with me. I only am a little instrumental in trying to bring back for ourselves ideas which are as old as Methusalah, which always have existed, which always have existed in certain forms and which always were available for those who wished to find out for themselves. It is only that we happen to know Gurdjieff and that, because of that, we use whatever Gurdjieff has formulated. But we must never forget that these ideas are not our own, not Gurdjieff's, and not even, to some extent, human. They are ideas which belong to the totality of creation of which we, fortunately or unfortunately, are a part. And it is the realization that we are a part of ideas of this kind which will give us the proper attitude towards it; that we realize that we are in the presence of something that is not only worthwhile but that is very sacred and also should be kept by us on that level. And only if we appreciate that, that is, if we value the ideas as they are and they have been guven and has they have been made available to mankind in general and as they always have existed; that it is a means simply given to conditions on Earht to try to make peiple on Earth at the present time and all thru the ages as far as we know, as far as we can trace history of mankind, always have been given for the purpose of making life on Earht more worthwhile and more real in the sense that in becoming acquainted with ideas of this kind, that one could fulfill a certain obligation and task simply because one happens to be born on Earth. And therefore, in the presence of that, it is required of all of us to have an attitude which is

expressed; I do not know if you know the little book by, what is his name, I gorgot him - In Fear and Trembling. Kierkegard. As if we, in the presence of ideas of this kind, have this attitude that we really are afraid. If we are afraid, if we know that we are coming for something that is worthwhile for ourselvesm and that requires on our part a certain attitutde, not necessarily of being heavy about it, but realizing that it is necessary for our onw existence since we have already gone thru life a little bit and have found out that something of this kind os necessary and that it cannot be found in a different way reagrding out own subjectivity.

For that reason, I said that other day, "I will stop with our Thursday evenings." Asyou probably know, we have been having tapes played back for a small group. And I believe that there was not enough appreciation of that kind of activity. So, therefore, I say we stop it. It is not that I want anything of this kind lowered from the level where it belongs and, if it cannot stay on that level because there is not enought acceptance of that among us, I feel very sad. But I am under obligation not to let anything like that simply to go by and treat it as if it is nothing. It is something quite fundamental and for that reason I have said we stop it because it is apparantly not worthwhile. It is a very sad situation. I must tell you that. Because it is really idiotic to think that one already knows, or that one cannot spare the time, or that one does not realize that it is necessary at the present time for every one of us, including myself, to be exposed as often as we can to the ideas, in order to hear them in a certain form which, I hope, is free from any kind of a prejudice and which will give the ideas an exactness which, perhaps. you yourself, in reading, will very seldom find. I am not sgying that the tapes are wonderful. The tapes are good to help remind you. And we will not start it again unless there is a

sufficient number of people who could come, who pledge themselves to come. And a certain number is required for that kind of a purpose. So, you might say the door is open. But, for the time being, it is closed.

We have a little library started. Anyone can donate any books to the library as such. Ruth will be in charge of it. Books can be borrowed for two weeks and returned. Again, you are on your honor regarding that. They belong here so do not run off with them. When you take them out, take the card that is in the book and put your name down and be honest and return it in two weeks. If you cannot read it in two weeks, put it back here. Wait until you have time to read it. Then you can borrow it again. Do not eliminate the chance for someone else who may be a little bit more eager thwn you are, really, to satsify that kind of, let's call it, hunger. It is not that I believe that it is necessary to read all and everything and I mean by that, all kind of books. Naturally you cannt, you need not fill yourslef with a great deal of intellectual knowledge. But, if you can derive from reading a certain form of stimulus for your own work, then that becomes important. And then, in that sense, it can be helpful very much like a Thursday evebing can be helpful; like there are many many things that can be helpful. And many things ought to be created by this time by all us in some form or other, in helping each other to be helpful to each other and to feel that responsibility; that we are not alone and that we have a fight on our hands. It is difficult. It is not something that will come overnight. It is not something that will come in a year. It is something that will constantly have to be put in front of us so that we will forget it because we have to fight against out own, our own make up, our own sleep.

And, whatever we have become and whatever we are at the present time, we will have to be reminded that it is necessary to try to

wake up to such facts. And only in that kind of an effort of being awake and waking up that then it is possible that something else starts in oneself which, at the present time, I assure you, is not there, all other statements to the contrary.

We have no higher emotional center. And we have no higher intellectual center. We have only a certain indication that something could exist if it is fed. That exists. There is a Magnetic Center. There is a wish. But there are no inner conditions. They have to be created. There is no I. There are a lot of Its. We have to remember that work means the building of something which, at the present time, is only now in its beginning, in embryo, perhaps has been conceived, which now needs attention and which needs food; and that the emphasis for work is that that kind of, I have called it, faculty of becoming objective to oneself, that beginning of some functioning of the mind which, at the present time, does not function that way, that that requirement means that if I have a faculty of becoming actually impartial regarding that what is It, that is, my personality, that then I could grow and can then become really the guiding factor in my life.

I think this realization must be understood: That I am trying, in the first time, in the first place, to split something of me, something that I call my Magnetic Center, something that I call a wish, something that is essential within me, something that exists simply because I am forced to make it, to make that exist. And the reason whxy I am forced is because I have experience in life. And, out of that kind of experience comes the motivation. A motivation and realization that life cannot give me an answer to certain questions. If I do not have that kind of a motivation, I will never work. I must know why I wish to work. I must know why, if there is not socalled order in my inner enditions, which as I say, do not exist, I must have a

motivation why I really wish to wake up. And even then, the wish to wake up has to be based on a realization that I am asleep. And the fact that I am asleep, when and as long as I am asleep. does not mean that I stay asleep all the time because if I stayed asleep all the time, I would never know what it is to wake up. So, something in life, in ordinary life, must have happened to me that makes me even interested in ideas of this kind; let alone that I make and try to make an effort to wake up in accordance with certain rules that are required for waking up. And what is, in addition, necessary to try to become impartial and, in that way, develop that kind of faculty in my mind which then will start to grow. And gradually might grow out into further possibilities and actualize then for me the fact of that what could become I and maybe, later, I could and dare to call God ot my conscience.

I think we have to be very clear about these ideas because there is not use beating around the bush. It has to be practical. It has to be such that we understand them. So that we really do not constantly sit down with a terrible face, simply saying that after so many many years it is still impossible to have a realization of awareness. It is idiotic to make such a statement, or, at least to imply it. It does not mean that it is easy. Naturally it is difficult. But if it is a solution, that is, if it is a way out, then I have towards it such joy and a wish for that kind of adventure because I realize that only in that direction I will find the s lution to the rest of my life, since I am already thru with that what ordinary life can give me as an experience.

So, the motivation is very important. And that motivation has to be there evry Tuesday night when we meet. We are looking for something. We have a wish to find out. We have a wish to uncover the possibilities of how to go further and how to intensify and how to

make more moments of that kind of awareness. But it presupposes that that what I am looking for, I know by taste. If I do not know it, if I do not know what is meant by awaewnwss, even for one moment, I would not even know what I was hunting for. I try to duplicate that what I know already, someimtes by experience accidnetally, and sometimes when I have tried to make an effort to wake up. This we must know: That there is a possibility of hope; that there is something that must be there, Otherwise it is useless to talk and to even consider the ideas of Gurdjieff or to belivee that it would be possible for any one of us ever to become conscious. I have to have hope that if I try and honestly try, that I do my best to introduce into myself a certain attitude which corresponds to the requirement of what is meant by trying to wake up. If I do not have that kind of a hope, that if I continue with this, that finally it will be possiblr for me to overcome the difficult obstacles that are now in the way. Otherwise what would be the reason for me to wish to continue to live? That I am perhaps half hearted about it and that it is difficult and that I now always can reach the particular state that I have reached even in the past at certain moments; that, of course, goes without saying. It does not mean that it is not right to try. And it does not mean that in trying it is impossible at times to reacgh the possibility of oneness.

When I talk about fusion, it means that at that moment God is with me. I have no other deifnition of God. When I talk about the cosmic ray and cosmos and so forth, it has no meaning. The most we can do is, I have said it several times, is to consider the solar system as something that is within our range. But beyond that, there is absolutely no possibility of a concept for our mind as it is at the present time, to conceive of such a thing.

We do not know; but we do know certain things, we do know them very very well and we know that essentially. That is, when I make an effort as if I wish to wake up, as if I take, at a certain time, the covers that are nowhiding me, as it were, protecting me; if I take them and, with one decision, I say, "Get up." And I get up. Then, at that moment, I experience a certain state, a certain state of oneness, a certain state of objectivity, a certain state of freedom which is quite different from my ordinary state in life. If I do not have that experience, there is no use searching any further because then everything that I talk about has no meaning for you at all. And that I cannot assume.

In oreder to try to work, one has to know what one is after. If I call a thing gold, I mist know that gold is different from lead. Otherwise where will I go? I cannot simply search, search, search. For what? I am a simple man. I find myself on Earth, breathing and having ambition and working and feeling and thinking, whatever I call that. Nevertheless, I exist. I come to the realization of that existence because I have life. And it is this life that I protect. And it is this life which gives me, at certain times, aspiration towards something else. And then, in me, certain things are born in accordance with the realization that that what I have is not satsifying enough. It is good for many purposes. And in ordinary life I have ambition. I have desires. I am honest in ordinary life. I am not a crook. I am not a person who sits down and does nothing at all. I work like hell in ordinary life without being conscious. And I try to make on Earth, and so do most people, intentionally trying to make this Earth as good as they can make and themselbes as well as they can be. Do not let's forget this for a moment. We are (-?-) good ethical human beings. We are not crooks. Or we are not nincompoops and we are not nobodies. It

does not mean that there is much value., but it is simply because it is made up of another nature. The comparison with white light of sunlight is not right because both are the same kind of thing. They are both vibrations. White light is only made because of the combination of the same kind of things of different rates of vibration and then you have white light. The difference is, I have said it many times, a chemcial one. It is a difference of quality represented by a different form of matter, a different Kind of dnesity. White light is not different in density from red or yeloow or blue. But water is different in density compared to hydrogen and oxygen. It is that kind of difference and then it has a different kind of level. And then it is worhthwile. When one can understand that I am lokking for somethig that is not of this Earth; that I am looking then for Heaveh. I only call it that because it means that it is non-subjective to me. I am looking for the possibility of finding in my life something of that kind., so that I can follow that; sothat it is like a voice within me; that it is like God within me. That it is something to which I will yield and for which I would do almost anything i n order to fulfill that whatever it tells me, provided that I know that I can rely on that what I hear as correct and a personalized desire for some form or other which I simply desire as if it comes from Heaven.

We have to be very careful about that. We have to be extremely meek, simply, like, I hade said, ordinary, calm, but, when I can come to myself, when I say I try now to exclude everything that bothers me, everything that concerns me, all my thoughts, as much as I can, I reduce it to as little as that thought process or mental process requires. I try to reduce my feeling to something that is as if it is necessary simply to continue to maintain a certain form of heat within me. I try to reduce all my muscualr tension simply to

the same kind of state as my blood circulation which simply keeps on going because my heart functions. This is an intentional desire to come to grips with myself and become as simple as I can be. This is an act of will. It does not come by itself. It comes because I, something in me, wishes. And that something in me that wishes is not me primarily. It is of a different quality. It is something that tells me at certain moments, "You Body, you relax, you become It. You take on a proper attitude and a proper relationshop towrads that what is, at the present time, of a different level." That I call then my real I. For one moment, it is real I. For one moment it is my God and I listen and because of that I relax. And I exert then, I show a wish which is, for me, axx if it is made up of three centers, becomes my will to become, at that moment,one. At that moment, to be free. At that moment to live in time and not bothered by it. At that moment, to draw a lime vertical to my time duration with which I reach two different levels. And, dependant on the intensity with which I make such an effort, on that will depend will level I will reach.

I say maybe I reach the solar level. Maybe then that is the limit of my Godliness. But life is not simply saying that we cannot do it. We can and we must. Time and time again. And we must try it in conditions that are condusive and not in conditions where we know we cannot do it at all. In that sense, we have to have common sense. So, I start with small things. I sit. I breathe. I relax. I sense. I like to know who can tell me that that cannot be done if I wish. Naturally it must be done if I ever want to grow. It must be done if I ever want to realize that I was asleep and that I wish to wake up. My wish to wake up is real. That comes from something else. That comes from the desire of I to become itself as it should be. I almost would say, 'to become I-self.' To become what I must be and to use my body as a means for that possible growth.

It is that way of yielding. that way of utilizing that what is now It for the purpose of the growht of something which is far superior for me, as well as for anyone else. And because of that, it becomes worthwhile striving towards that.

But how? Not by sacrificing that what I am at the present time. Not by forgetting that I have an ordinary life. Not by being, for a little while, in the sphere of I and not in the sphere of It. I have to realize that both must continue. And that even if I, for a momwnt, sit, that the other exists and continues to exist. And that my ordinary life continues exactly the same way, manifesting life in its ordinary form on Earth, fulfilling all functions on Earth. And that at the same time, I could see it and not only become aware, but, in the fact of such a split, that I starts to grow because it is being fed by the constancy of that what is fusion of it.

The attempt has to be made that the three centers of myself become united. This is an extraordinary state. This is a state of fusion which I have compared to an exotherm reaction. That is, in that fact of fusion, it produces heat. It also produces light. It produces different ways of energy; energies that I usually do not know about because very seldom that I even accidentally or mechanically could become one. Because many times when I say, "I am all there", it is practically never my three centers. At most it is two centers or a little bit of the third. But my will is that I wish to relax; that I relax everything of myself that I know about and that, in that sense, I gives the command for such relaxation. In that relaxation, in that oneness which then ensues, that form of energy that is released, feeds I. It is a very simple process. I has to have food. And some how or other, it has to be made by me. And the only thing that I can do regarding myself, is to make that what I am as much of an entity as I can make it. Amd something in me tells me to make it,

so that then, because of that, to the extent that it is an entity, to that extent I will be feed by the kind of energy which is of that nature. The ehergy that comes from fusion is not ordinary energy. It is energy that belongs to a different kind of level. And, for that reason, I can grow. And I have to do it time and time again. I must not let up is I possible can. The Do is this: That in the fusion process one center is usually ahead of the other. Thsi again requires a certain amount of common snese.

I wish you would read All and Everything. I wish you would read the chapter on Form and Sequence. I wish you would try to understand what is meant by that. I wish you would read what is meant by not taxing the body too much. These things simply mean that in work, one of the centers develops and takes on a different kind of form and starts to grow. And the other centers do not because they are not effected in the same way. They will, in time, because all three centers belong together and are, in some way or other effected. But they do not get immeditely that form of exercise, you might say, that the physical body gets when it senses, that the emotional xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx body gets when it tries to enlarge its totality of feeling or that the mind gets when it tries to develop a faculty of objectivity.

At the same time, the three belong together as a whole, as something that must grow, and for which you must allow time; so that when I have material, intellectually, and I really work, that I then must allow my body to catch up. And tht my feeling also will have to be developed and it may function a little slower than my mind does. Or, at times, the velocity of the three centers are not at all equal and I must know what is required, on my part, so that out of the totality of myself which is, at the present time, quite lopsided, I realzie what is needed for a certain form of

energy and then use that for the purpose of developing that center and not another. This is the Form and Sequence. This is how certain things are required at certain times and not other things; and that if other things are not given and I continue to indulge in that what I like because I am so curious and I am so interested and I want to read and read and read, that I forget that I make myself, because of that, lopsided and more lopsided than I even was.

The common sense means I have to try to understand my functions. And I have to see where some of my functionings, some of my centers, are short and where the others are long. Where I have to introduce, if I possible can, certain exercises and for the time being, let's say, not read; but, for the time being, really actively work, actively become engaged in certain things and then to try to wake up.

Why is it that Gurdjieff has three ways of approach? Movements, music and intellectual thoughts and concepts. Simply to give the three centers a chance. It does not mean that there are no other ways. Do not misunderstand it, If I am a jogi I can, and it is possible, to reach the other centers, but the time that is required is so long. The fourth way means I try to develop the three centers, not necessarily simultaneously, but at least in relation to each other. So that if I have in mind the entity, that is, the fusion process, that the component parts are in relation to each other such that they, as it were, are different kind of molecular wieghts which belong together. Simply, as such, they can make an equation which can resolve itself into a final product.
Now I am using a little chemical terms. But there are certain quantities that are related to other quantities. A certain quantity let's say, of hydrogen that has to relate to a certain quantity of oxygen in order to make a molecule of water. And if there is an excess of oxygen, then it is not good. Rather, it will not make

more water. It will just make oxygen a little superfluous. The same way my intellect may, at the present time, already be such that it already starts to take the upper hand and I forget that my feelings are also involved and that my boyd also, at certain times, must become active and requires, as it were, exercise and that I must do it. That is, I am cook. I put ingredients together. Who else would?

Under the guidance some one can make a suggestion, but I must work. And in owrking it is like an experiment. I watch. I become aware. I see, at the present time, probably a little bit clearer that what actually takes place. And I must see that with an open mind, with as truthful a mind as far as the interpretation is concerned. I must see what takes place in me. And I must see where I may be exhilerated; where I may be cold; where it needs a little bit more. And then I have to have the strength to do it. That is, to give it that what is required and not shy away from it.

This coming year will be that kind of work. It will be selective. It will be necessary to find out what each one of us induvidually needs. And then, let's call it, in checking to see that we go in the right direction so that the groups, as it were, whetever ~~max~~ it may be that we discuss and the material that we every once in a while look at, can be used by each one of us in a certain indiviual way; a requirement in accordance wuth what us our lock and what is the key that is needed for our individual lock.

We are not the same. We do not develop the same way. We are not at the same place. We are, at certain times, where someone else was. AT times we are where no one else has been. We must see this. We must watch ourselves. We mist become very much more acquainted with ourselves. And again, as I say, not shy away from putting it, this body, in

certain conditions, liking it or not liking it. But, at least, looking at it while it cringes, while it is unhappy, while it is not willing to do this, while it is still attached to many things and why it should be and why I must understand that I cannot at this moment help it.

All thrse things will come u p time and time again and you will see it. And you must bring them up, and you msut come to this group with that kind of question for yourself: I am stuck on this. Not a theoretical question. Not something: Why don't we have this and that? Why don't we read the second series? Why Did Gurdjieff take the Herald Of coming Good out of circultaion? Why isn't the third series available and things of that kind. Nonsense.

Work is very simple and we will constantly remind each other what is involved. As one sits, wake up. As one criticizes, wake up. As one goes out of this room, wake up. As you move a chair, be present to yourself. When you talk, hear your voice. Make a statement, "There it goes again. That is me, like it or not". This is without classification. Afterwards when you happen to remember it; the question of objectivity only enters when at the moment it happens. Any other time you are perfectly allowed to criticize youtself, to have negative emotions if you wish. But, at the time when you make an effort to wake up, then at that time, you will be free from any kind of critisicm provided it is at the moment when you experience your existence. It is at the moment that you are present to yourself and then you see yourself from a level of another kind and a unity, and not from the level of the component parts. This is why I have said that if you understand once and for all what is meant by impartiality, you would be free. And you would like in moments and continue to live in moments because you would be able to make, out of a moment, a line of existence.

And it is not use saying it is so far away. It is not. By God, it is not. There are beautiful evenings and nights, skies full of stars, clear, great clarity, particularly when it is a little coldrer. These are days for us. We live otherwise in darkness. We do not have to look for it. We fall back into it. We do not have to make any attempt to fall asleep. We do not have to make any attempt to be in contact with one of the forces. But, if we are in the right direction of trying to wake up. then we must not forget that we still are asleep and that in this sleeping state, I want to be awake.

Does the Earth change when the sun rises? Of course not. It continues to rotate around the sun, only it is lit. And, in the presence of that the stars disappear but thet are still there. I have compared, evenry once in a while, this fact of being awake, that the sun never sees the Earth in darkness.

So, there is work. There is work for this year. There is work time and time again. There is responsibility. I will try to hold you to it. I will try to hold myself to it. I think it is necessary to be reminded time and time again of the necessity of bringing questions, of seeing yourself, almost I would say, favored. I call it privileged. Where else would you go? What else would you do? And if there is still a least little bit of a grain in you, thinking that perhaps something else is almost just as good, then my advice is: Go by all means and go as fast as you can. Do not come. Pursue what you wish. I do not care if it is Krishnamurti, or Buddha or Subud or any other kind of thing that you feel you are entitled to and that appeals to you and that you think will give you the solution to your life. But, when you come here, then we are based on something quite fundamental. That is, the accpetance of ourselves as we are and the use of ourselves for a purpose of making from ourselves something that is more worthwhile, more valuable and closer

to the heart of God.

This is really the religion. I wish to become part of something t ay exists, something that I cannot even understand with my mind. But, I wish to be that kind of being. And I wish to become and fulfill my part in relation to the totality of the scheme, whatever I understand of such a scheme. And, in order to do this, to help now in this life, to make myself and my life more available for that kind of purpose so that, instead of sacrificing it, it is useful, not as a sacrifice because it is not thrown away. It is metamorphosed, it is converted, It is put, I said, sometimes, in a pot nad boiled up. And it comes again and recrystallizes as a phoenix. It is a reorganization and rebuilding and renaissance, a recreation. Something that is not now but that could become like a butterfly comes out of a cocoon. Such is life.

If we wish it, it can be made,and it can be made ~~xxxxxifxx~~ useful. And it can be made very beautiful if we wish. But we have to wish for it quite sincerely. And we have to wish for it, of course, with ones heart, not with your mind. Your mind is clear. You have more than enough in your mind. You know enough about ideas. You already know when the ideas are not ideas. You are laready abbe to distinguish between what is right and what is wrong so that even, I would almost say, by listening to certain things that just about skirt it, you will know what is right.

There arefundamentals. The fundamentals are clear. Now you must work. You must use them. You must put them to practise. From the level of that being, you have to start doing. Ouspensky calls it great doing, without any further explanation. Great Doing is that my Being manifests. A Being need not manifest. So, there is not necessity of doing. Being Is. The am-ness in saying, "I Am", is enough. It is the Do. It is the Do, ready to go if it wishes. Is it the Do inwhich the possibility ofa jump; as if a cat would jump

and is ready, but it does not jump until it is necessary. It is as if I am at Mars in a state as if I could fight and will fight if required. It is as if I am conscious but will not manifest my consciousness unless conditions require it. So, Being is Being by itself. But, it has in it, the latent force which, at any one time, can become actualized if needed and being fulfills a whole octave because it is strong enough for that. Great Doing is the manifestation of being; like understabding is the function of Being in an intellectual sense.

It is as if the totality of all my ~~xxxx~~ wish, having combined myself, my b dy, my mind, my heart, in one wish of aspiring towards again a nevere level from my heart of that being, even if that being is on a different level from Earth. There is Being as is and Being as it could manifest.

In exactly the same way, as I am on Earth, when I fuse I have being. When I am on Earth, my three centers have being of a different level. Nevertheless, having a form of being because they can ~~xxxx~~ function, they can manifest themselves in thoughts or in actions or in feelings. It is always like that. It is always relative. The question is where am I? The question is then: If I am here, where do I wish to go? And what then, for me, is higher being? It becomes being with a capital B. But I am also now. An animal is now. A stone or a crystal is also now. It also has being; even stuff has being because all of it belongs to the totality of all being, which is one. That is His Endlessness. That is Absolute. That is positive and negative Absolute in one. So, how could it be anything else but being; but on a different level.

Such levels we must undertsnad of ourselves. During the day I am on different levels. Sometimes a little bit more superficial.

Sometimes it does notrequire anything else but superficiality. Just a little bit of a laugh, maybe good humor, maybe a joke, maybe just walking briskly. At times, maybe it needs something else. At times when I am troubled, maybe it needs a little bit more of that something else. At times when I am really worried, maybe then there ought to be still more. Maybe at times that I really wish to work, then, for me, that there is a possibility that energy is available. Sometimes when I wish to work, maybe the energy is not available. How can I make it then? By making many stars. My making, out of the stars, a constellation. By making out of the constellation a Milky Way. By making out of the Milky Way a Solar System. By making out of the Solar System an Earth. So that I then, coming down to Earth, again I am.

One must learn. One must be clever. One must never be lazy. One must constantly be open, willing, even admitting that one cannot do. An admission that I cannot do this now, means that I will do it later. I have to take obligations on myself. I have to become responsible for what I am. As long as I am alive, I will always have that responsibility and I cannot do away with it. And I cannot live in the future. I live now. And, at the present time, whatever is required of me, I will try to do. And, if I cannot do it, I must know that I cannot do it for a good reason. And even if that reason is that I am lazy, I am willing to say that I am lazy. And I will accept that. The accpetance of that what I am includes that/everything I am I accept. The objectivity, the impartiality regarding what I am includes that I do not criticize my laziness but I make a statement. The same way as I would make a statement, "My pencil is dull". I do not blame it. It is a condition I describe. Sometimes I say, "I am sick". Then I am not capable of doing this or that.

But maybe I can do something else. Find out how, how by doing that something else I can get well. Maybe I can learn from others. Maybe I can understand myself better if I just start. Because if I start I am then un a different kind of a comdition and I do not want to just sit and be idle and static. In the dynamic condition of myself, I find things that I will hot find when I am not dynamic. So, I go. I try. It does not matter. I work. I do as mcuh as I can. And if I cannot do more, then I do not, and I wait. But I am all the time alert to work when I can. And then, when I can and I know it, then I must work. Otherwise I never will become a man. Now, I have talked a little longer than I intended. And maybe there are questions.

~~Terry Owens~~

Terry Owens: It is about this question of impartiality in a way. When I have a moment of being awake, I know that I am awake because I have been awake before and I know what it is like by taste. And it is not that I necessarily go thru and check whether the three requirements are there. That's correct, isn't it?

Mr. Nyland: That's right.

Terry: Now, if I have a taste of being awake and I have, at the same moment, an evaluation of what is being observed and it is, kind of, maybe could be described as an emotional evaluation, it would seem to contradict the idea of impartiality. So, do I need tp reject the experience or can it be something else?

Mr. Nyland: The moment when you are awake, you will not have an evaluation. Immediately after, you will fall back in any of your functions.

Terry: Do I mistake one moment for another moment?

Mr. Nyland: I am afraid that the moment does not last long enough to be constant. If it were constant, that is, a duration or if it were an intensive one, you will find that you have no desire to describe or even to criticize it. You will accept it the way it is. Only what is important becomes the fact of existence.

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Immediately after that, I am a little bit freer from it, but that means that I am a little bit lower down. Or rather, the component parts of the entity have already started to separate again and they start to function and then my memory starts to work. And I remember the moment of being aware. And I remember the moment if being aware, how I was and how I thne, at that moment, was not what I thought I should have been if I were aware. You see, this is the difficulty. I start to ascribe to the state of awareness certain things that occur in ordinary life. So that when I say I am aware, then I ouhgt to be able to be like this.** But if I stand on my head, then I could not have been aware.

Terry: I am not sure that I ~~flooxlmx~~ follow that.

Mr. Nyland: The difficulty is that I ~~txlk~~ take the idea of awareness in connection with associations of ordinary life. I say I am inspired. It means that I have a certain face and that perhaps I pray. When I am awake, I have a feeling that that is being in the presence of God. My associations are that when I am in the presence of God, I ought to be down on my knees. So, my concept of awareness includes something that I think is the highest as far as Earth is concerned. So, immediately when I recall a moment of awareness, I associate that now with was I behaving in the right way. And then my criticism, in a small way, comes in and says, "No, it was not right." For awareness, it has nothing to do with that. I can be aware, as I said the other day, of an object. That is, I can be objective regaridng anything because anything can become an object. So, the state of that has nothing to do with my desire or experience of objectivity. It is only gradually, that in the ~~xxxx~~ sense of awareness, that the condition of that level requires on my part, a certain attitude that belongs to it. For instance, exactly

** Illustrated by the posture of prayer.

the same as it is impossible to play a musical dance number in church because one says, "It does not belong." Or that I cann t swear in the presence of God or that I feelthat in the presence of light that the snow cannot exist. You see, such things are contradictions because one law will not allow the other law.

So therefore, gradually, the state of awareness, as represented by the existence of I, will gradually bring the condition of It in line with the requirements of I. You know, with some people you can not swear. Their presence will not allow you to behave in a certain way. And if you do, you say, "Excuse me." So the level, in itself, if one becomes sensitive to it, you know what is required by that level and you try to adhere to it.

Reversely, the level itself, that is, the being of a certain level, you might say, exhudes an atmosphere which will create involutionarily a certain condition that belongs to that growth. Look at it in totality; that evolution cannot exist unless there is involution. So that whatever there is from the lower to the higher, also exists from the higher to the lower. And that the density of the higher will effect the density of the lower. The same as the sun effects the Earth by its heat and by its light. You see, Earth cannot get away from that, And therefore, the Earth responds to whatever the influence is from something that is of a different level or higher scale. So, whenever you, in your own mind, have ah awareness and you think or feel about it, then you say, "It was not becoming." And it is quite right because there is only one way by which I, at the present time, can communicate with It. If I could exist, and this is theoretical, I will not have any need of It. The same way as Being does not have aby need of manifestation. But simply by virtue of it existing, it will have an atmosphere when it is full grown. And that atmosphere will create a condition inwhich that can live. But

all processes start with something that exists without an atmosphere. And it is only gradually that an atmosphere is born because of life inside becoming expressed. So, life must be there. So far, I exists ~~and~~ only as a shell. It has not life. I create a form for it. I build a house for it. But it is not as yet occupied. You understand what I mean?

Ruth Axelrod: I am capable, at this moment, if making an effort to try to recall an effort to be. Now it is continued efforts of this kind which provides food for I?

Mr. Nyland: I do not know what you mean by an effort to be. That is, if you want to define what you understand by an effort to be, I can ~~tellxyou~~ tell you. You say you make an effort to be. What do you do?

Ruth: I become aware of the fact that I exist.

Mr. Nyland: Good. If that is it, that will provide food for I. There are different forms of nourishment, different forms of preparing food. Sometimes it is a little bit more digestable. Sometimes the I is not big enough as yet to extract everything that is being made. There are all kind of variations in this. And sometimes, with the best of intentions, I may produce so much that my I cannot even digest it.

Ruth: So much what?

Mr. Nyland: So much energy that the I is not capable of digesting it.

Ruth: It will digest as much as it is capable of?

Mr. Nyland: That is right. It is a matter of, as much as I can, surrounding I with the atmosphere of my food.

Ruth: I had an experience inwhich I heard form something in myself and that something told me what to do. And that something, I think this may have been what you spoke of, that what is not this ordinary me who tried to make an effort, but, under the influence and advice of that, I did make an effort but the whole thing was different from the way it usually is because it was, I would call it, a real wish to be, based on a greadt deal more understanding than I usually have. Today, since that experience has passed, my effort to be would not be based so much on the valuation of what I become when I make that effort, but more the knowledge that this effort is in the direction of what I want.

After tonight, I could say that this effort will feed this other part of me.

Mr. Nylnd: There are all kind of variations. There are all kind of stars. Some are first, second, third magnitude. Some are so far away that we do not see them. All kind of things happen to any one who is engaged in astrology of this kind of scale. Therefore, the conditions are not the same. The efforts are not the same. The food is not the same. The requirements are not the same. But all are in the direction towards waking up. And all have that kind of coloration and because of that, they are tied together. They are all together on a road away from subjectivity. And, for the time being, it does not matter at all because you cannot expect the guide already to know everything. That is, you cannot expect to be able to select or to be able to tell. All that one has in an increased understanding based on the experience of ones life in the state of entity.

I make my being, when I say "I Am,"by trying to put the thoughts I have with the actions, with the feeling I have, as much as I can make it harmonious so that, as an experience of thin living at that moment as much impartially, as much at the moment realizing my existence, will give me an experience which then will contribute to the understanding of my being on a different level. And that way I build a being. I start with understanding. But it does not mean as yet that I have the facility for doing for that being or even the facility for feeling. I start with an inderstabding of it; what is an undersatdning for myself based on that what I now experience, inwhich I use the orddnary component parts of my ordinary life. And all that is introduce is the desire to unite them. The desire to unite them is the neutralizing force between them all. The same way as a fire/is used for baking bread is the neutralizing force which

between the dough and the water. You see? So, whatever it is, I can not really have any judgement. All I know is that I am on the riad.

Barney Ripps: After the two holiday meetings, you spoke of a certain seriousness about accpetance; acceptacne of ones life, acceptance of onself. And that is somethi g that has been periodically something I trended towards as a result of xx efforts. Only la'ely, at the end of the eay, it seems to become more intense, to a point where I felt that an absolute need which, if I didn't find some understanding of something in that area, that I would not even be able to go on in work and it seemed in life too. It seemed to be a certain combination of circumstances and efforts. And, when you spoke about that, at one of the meetings in particular, you mentioned something about accpeting it and not thinking that there is something in it which was still useful, which makes one a slave more than ever. That kind of stuck in my throat. Everything else seemed to go right in but not that. And i took it home with me and I wrestled with it at different times. And I saw two things twinded around each other in sort of pasty fashion. If I felt if I could unravel them and understand them but I could not do it right off. Ans I had to go away from it it and come back a number of times. Finally there was an unraveli ng. When that happened, it was as tho everything I went by as myself up to that time, or understood of myself, a picture of myself, of my personality, simply evaporated. There was nothing, just a blank. I understood, as it were, that I did not know who I was. There was nothing, in the sense that what I had beofre was gone. And yet I was still a certain something there -?- different things seemed to come out of this as the days went on. There was a certain ache as though the emptiness itself -?-. At the same time, I felt a certain joy and a feeling of freedom which became stronger as I went away from that experience which -?- what seemed to happen to me. I went back to the xxxxxx state of this experience -?- I seemed to -?- out of it. -?- At the same time, I began to get an understanding, you might say, about the idea of acceptance which, it seemed the whole work was in this and nothing else. If acceptanc could lead just eventually to an acceptance of things that one does not even know exist; sort of widening of horizons to infinity.

Mr. Nyland: Wait a minute. Do not philosophize too much now on it, because you have to keep your feet on the ground. The idea is, of course, that one becomes loose and free from oneself. At the same time, you cannot live there because it is not simply the purpose, again I refer to the Form and Sequence, of becming an angel. One has to become a conscious man. So, if I have the experience of that kind of freedom and still being a man, I have to return with this freedom and do exactly the same things as I did before.

Barney: I seemed to feel that.

Mr. Nyland: And then I will not have any attachement but I can do.

I can turn the other cheek/ It does not matter any more, at that time, because I do not love there. You see? So, prevent too much philosophy until you are entirely thru with the fulfillment of Earth. If that has come to an end, then you are free. You see what I mean?

Barney: Yes.

Mr. Nyland: It says, "Heaven on Earth." It does not say, "Heaven - forget about Earth."

Barney: Today, while I was trying to think how I would describe this experience, to out it in words, it seemed I was able to juxtapose this bland or actually it became something else. After a while, I saw there was a body there. That was there.

Mr. Nyland: yes. But it is, of course, much more than this because it is not only the returning to Earth. It is to be able to maintain the equilibrium between Earth and the other level.

Barney: That is what I was going to say.

Mr. Nyland: You see, it is that kind of, one become then a mediator. It is as if one become a stepping stone for any one else to go from one place to the other by holding the two together. That is really the meaning of planetary life. It holds Earth and the sun together, by means of a force which is emotional. It is the meaning of neutralizer. It is the meaning as if that triad becomes, in this force of neutralizer, the negative element for the entering into the next triad. This is as far as I would allow you a little further philosophy because the task remains to keep the two forces; to keep them so, by means of yourself, so close that they can effect each other, not directly, indirectly. And thru the effect of one force on the other, at the time, on you, you are converted.

Barney: A little later, I was able to juxtapose sort of a lone of work experience with this body. I seemed to understand what the body was for in a way I never quite understood before.

Mr. Nyland: Yes, what the fu ction becomes. Quite different. It has a
a place you see. But not the place in itself. It has a place in relation to something else inwhich it is very much more at home, you might say, because the body, in itself, is not sufficient unto itself. It is stupid.

Barney: This is one of the things that came out.

Mr. Nyland: then funally, when the body finds its proper place, it will be, as it were, much happier because it does not have to take the responsibility of itself. The body becomes, in that way, very much like a servant who does not havw to worry where the monety comes from. A body is quite different from the mind and it is also diff- erent from the feeling. The body is Ahoon. Beelzebub is the mind. Hassein is the feeling.

Barney: ???

Mr. Nyland: It is the development of ones feeling by means of which the body will be used in connection with the mind to give a new establishment where the feeling becomes the base of the next triad. But, nott too much theory.

Tomorrow, the day after, early in the morning, in the day, during the day, time and time again, remember. Sit down quietly. Allow yourself to take the time off. Do not be bothered too much by so-called ambitions. Simple life but a new life. A new life because you introduce something that is different and new and that xxxxx ought to give you a tremendous amount og joy because of its newness, because it opens the possibility for an entirely different world. La Vita Nuova, really. What we wish t strive for and what, even at the present time, can be achoived. Maybe we can remember. I hope we can. Good night. Good night everybody.